

Two Epys

Of Henry bullinger, with the consent of all the learned men of the Church of Turgur: an other of Johan Caluyns, chiefe Precher of the church of Geneue: whether it be lawfull for a chrysten man to communicate or be partaker of the masse of the pappys, without offendig God and hys neyghbour or not.

1. Corinth. x. D

They that eate of the sacryfice, are partakers of the altare. Wherfore deuyse beloued fye from the woꝛshypping of ydolles.

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at the sygne of the Wy-

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ter.

Anno. 1548.

C The prologe vnto the Chyften Reader.

Here hast thou, Chyften Reader, the sentences and iudgements of the excellent and godly learned man, Henry Bullinger, with all the learned men of the church of tury, & also the iudgment of Ihon Caluyn of Geneva, Whether a chyften Man maye lawfully communicate, or be partaker with the Masse and ceremonies of the papistes, without offending God and his neighbour, or no. Therfore haue I set forth this Epistle of those godly and learned men to the intent that thou mayest the better knowe, what ydolatrie is, and wher in it consisteth wherby also thou mayest the better lerne & knowe howe to auoyde it: Consyderynge that it is the greatest offence that maye be committed against God. For it is forbidden in the fyrst commaundement, saying: Thou shalt haue none other Gods but me. Also all the holye Prophetes of God neuer cryed out ther vppon. And agayne it is manifest thow to the whole Bible, howe greuous a synne it is, by the greuousnes of the plagues with the whiche God neuer plagued the Chyldren of Israell therfore. But here some wyll answeare and say. We knowe that ydolatrie is a greuous synne, & soe displeaseth God: But wyll you saye the

the holy masse and ceremonies that haue be-
 ne bled in the church thys many hundred ye-
 res, and also set vp by holy counsels, be a pre-
 ked, and that men committe ydolatrie by vs-
 ing of them: To that I answered that what
 so euer lawe or Ceremony, the church hath
 made or set vp, and the same not expressed in
 the worde of God, it ought not to be allowed, fol-
 lowed, nor kept: For God commaunded the
 chyldren of Israel. Deuter. xii. that they should
 not do euer man what thinketh hi good in his
 owne eyes: And againe Deuter. xiiij. Ye shall
 put nothyng to the worde of God, nor take
 nothyng therfro. And againe in the v. chap.
 of the same booke. Take heed thereto that ye
 do as the lord your God hath commaunded
 you and turne not asyde, neither to the right
 hande nor to the lyfte, but walke in all the
 wayes which the lord thy God commaun-
 ded the. &c. Nowe where can it be founde in
 the worde of God, the inuencion of the papi-
 stes Masses, or that ymages ought to be in
 churches, or such lyke. Wherefore thou
 wy'taunt me that they were ordeyned
 and set vp for a good intent and purpose.

Deut. xii.
 Deut. xiiij.
 Deut. v.

Therto I answered, that Nadab and Abihu
 the sonnys of Aaron were consumed with
 fyre, as appeareth Levitic. x. for offeringe
 straunge fyre before the Lord, that the Lord

Leviti. x.

Galat. i. be commaunded the not. Therfor whatsover
is inuentyd by the fantasy of mā's ymaginati-
on w^out þ word of God we owt not to cōsēt
to do it: for i. Paule saythe to the Galathiās
If we oure selues oz an angell of heuen come
and preache an other gospel vnto you then þ
we haue preached, hold hym a cursyd. And al-
thoght þ masse & ceremonies haue a glorious
shyne of holynes, yet oughte we not therfore
the lesse abhorre it sayng Chyste sayth. What.

Math. xv. They worshyp me i vayne teachyng doc-
trynes and tradycions of men Also Chyste

Luke. xvi. saythe Luke. xvi. That whych is i high est
maynō befoze mē is abhomyable befoze god
Spynnyng therby vnto vs that þ most glo-
rious woorkes and ceremonies that be had
in most high estimacyon befoze the worlde yf
the same be not a greynge to þ word of God
they be abhominable & very folyshnes befoze

i. Cor. iii. God &c. And where as oure mercyfull sauis
oure Chyste ordeyned his holy Sacramente
of his bodye and bloud not to be worshyped
but to þ intent þ al that are strong in the con-
science wyth synne, shulde come and seke help
onlye in hym the which is the onlye helper of
all that call vpon him as i Petre saythe: ther
is no health in anye other, neyther is there a-
ny other name geuen vnto men wherby they
shalde sauē. Antichyste with hys dysciples
haue

have peruerterd it cleane from the vse that ou **Act. iij.**
 re Sauoure dydde Instytute it, lyke as the
 chylderen of Israel also dyd peruerter the vse
 of the brassen serpent that God commaundyd
 Moyses to make and to hange vpin the wyld-
 ernes, to the intent only that thei that were
 stronge wyth the fyeri serpent myght be he-
 alyd only by beholdynge the serpente of brasse
 that Moyses had hangyd vp: The whyche
 brassen serpente dyscrybyd lyuely þ hangyng
 vp of Chyrste vppon the crosse as appeareth
 Iohn. iij. to the intente that none that beleue
 hym shuld peryshe but haue lyfe euerlastyng
 Wherefore lyke as þ good kynge Ezechias
 brake downe the Serpent of brasse because
 the chyldren of Israel dyd comytte ydolatry
 & worshypped it contrarie to the vse that it
 was set vp for. Euen so thanks and prayse
 be vnto God hath other kynges and prync-
 ces in thys dayes in other countreys causyd
 the Masse of the pappstes to be abholyshe &
 to be no moze vsed nor laide because that ther
 in the People comytte ydolatrye by wor-
 shiping the breade lyke as the chyldren of Is-
 rael comytte ydolatrye wyth worshyppynge
 the brassen serpent. Nether is it any other thi-
 gethen ydolatrye to beleue that a wysible ce-
 remoneye of it selfe is a Seruyce to the in-
 wysible god whose seruyce is spyrtyual as he

Num. xxi

Iohn. iij.

John. iiii. and therfore wyl be worshipped in spryue
and truth. John. iiii. Therfore do I exhort

Roma. vi. the Chyften Reader, what so ever thou be þ
shalt Reade this epistles of these godly lea-
ned mē, that þ wyl folow. S. Pauls counsell,
wher he saith: as ye haue geue your mēbers
seruaunts to uncleines & wickednes runing
out of one wickednes into another: Eue so
now geue your mēbers to serue righteolnes
& remembre also þ they þ eate of the sacrifice,
are partakers of þ altar. And cōsidre what

i. Cor. .x. a godly lesson. S. Paul geueth vs Cor. .x.
Cor. i. vi. chians in the second epistle the. vi. chap. say-
ing. Beare not the yoke with the unbeleuers
for what felowshyp hath righteousnes with
vntygheousnes: what company hath lyght
with darkenes: what cōcord hath Chyist w
Belial: eyther wh it part hath he that bele-
ueth with the infydell: how agreeth the tem-
ple of God wth the ymages: for ye are the
temple of that lyuynge God, as sayd God:
I wyl dwel among them, and walke amōg
them, and wyl be theyr God, and they shal be
my people wherfore com out of the ymages
of thē (sayth the lord) god touch none uncle-
ne thyng so wyl I receyue you and wyl be a
father vnto you and you shal be my sons &
doughters sayth the lord almyghtie. for as
much as we haue suche Examples dearelye
beloued

Beloued let vs cleanse our selues from all fyl i. Cozi. 7.
 thyness of the flesh and spyte, and grow vp
 to full holynes in the face of God. Wherfo-
 re beloued, ste from the woꝛshypping
 of ydolles, least by thyn euell example thou
 confirme the weake brother in hys erroure i. Coz. viij,
 and so thy weake Brother peryshe for whō
 Chyste dyed; and so wyl God requyre his
 bloude of thy hande wherfoze I hartely res-
 quyre the chypsten reader that thou wylt dy-
 ligently reade the chyd chapter of Daniel;
 and marke howe Sydrack, Mylach and Ab-
 denago the whych were great rulers, dyd ra-
 ther chole to be cast in the wyre burning o-
 uen then they wolde outwarde bowe them-
 selues to the ymage that þe kynge hath set vp Math. 23
 Therfoze Chyristen Reader do I the exhort
 pet once agayne, that thou wylt put thy trust i. Coz. 1.
 only in the lyvinge God and beleue stedfastly
 in thyn harte that he is able and wyl fulfil
 le hys good promyses, that he hath promi-
 sed; and that Heauen and earthe shall passe
 but one iote or tittle of the law shall not passe
 tyll all be fulfilled. And he hath promysed, þe
 he wyl not suffer hys to be tempted aboue
 theyr strength, but wyl in the middes of the
 temptacion make a way to escape out. That
 is, if thou put thy whole trust only in hym
 letyng only hys gloze and prayse in all þe
 thing thou

Dan. ell. i

Cobp. i.

2. Mach. 7

thou goest about he wylle (I saye) according
to hys acustumable mercies deliuer the ey-
ther by blyndinge the eyes of thynne aduersa-
ries, that they shal take no hede of the; or els
geue the fauour in the sight of them, as he ga-
ue Daniell with the thre yonge men fauoure
in the syght of the keeper, when they were in
captiuitie, because they had determined with
them selues to kepe them vndespoyled. And al-
so gaue Tobias fauoure in the syghte of the
king Salmanaser; with many other, as Jo-
seph, Ieremy. &c. Whelles yf they espye the
he shall geue the strenght to glorifye hys na-
me by suffering for hys truth as he hath do-
ne many holy Prophetes, Apostles and mar-
tirs, whose hope and trust was onely in the
resurrection. And for that cause the mother
with her. vii. sunnes dyd chuse to suffer cruel
tormentes and martyrdome, rather then they
wolde eate swynes flesch that was forbydden
in the Lawe, not fearyng the tyrauntes that
coude do no moze but kyll the body, be leuig:
and saying that God wold raise them vpp
agayne which dye for hys lawes in the resur-
rection of euerlastyng lyfe. And also note the
constaunce of olde Eleazer, the whych rather
then he wolde but make a contenaunce as tho-
ugh he wolde haue eaten of such meates as
were forbydden in the lawe dyd rather chuse

to suffer the moost cruel death: as appeareth
in the second booke of Machabees in the vi.
chapter, the which if thou do marke with a si-
gle eye, I put no doubt but thou shalt easily
perceave how greatly all maner outwarde
Symulacion of wyckednesse doth displease
God and therefore also how greatly everye
Chysten man ought to abhorre it.

Thus I committe the chysten reader to **Actes. viij.**
the defence and keeping of the moost hygh god
whych dwelleth not in temples made with
handes nyether is worshipped with mens in-
uencions but whose seat is the heauens, and **Esay. lxvi.**
the earth his foote stole, as sayth the Prophet
that with the bryeth of his mouth shal destroye
all antichyrestes with all their benemous lawes **Thet. ij.**
bes that hath corrupt and poysoned the pre-
cious soule of man. For who our mercifull
sauiour Chyest shed his most precious blood **i. Timo. vi**

The which onely hath immortallitie,
and dwelleth in the light that no man
can attayne, whom neuer man
saue nor can se, to hy on-
ly be all honour/gloze
and prayse for ever
and euer, worlde
without end

De,
Amen.

A b

Here

¶ Here foloweth the Epyttell of Wenz
by Bullynger .

Itis shewed by worshipful brother
Herman, by the excellent and right god
ly man master Ihon Beckstapn, that
therewith abroade a certeyn Epyttell from
one to an other among the congregacions of
lowe douchland wherein it is playnly taught
so belesful to christen men to go to high mas
se as they call it. And that because of this e
pyttle some be greatly troubles in conscience
and other some coniecture all the ministers
of the congregacions of hygh douchlande to
be of the same iudgement. Wherfore we of
the church of Tigury thought it good to pur
ge the old and true fapth and learning which
we holde from this unhappy suspicion o
penly confessing vnto you (a minister by the
grace of God in the congregacions of lowe
Germany both of good learning and conuer
sation) that we neyther be our selues of that
mynde, nor yet allowe that sentence. As for
things which be called meane & indyfferent
we beleue a christen man may vse them in al
tymes and places wythoute scrupulosyte of
conscience/so that all thyng be done dyscret
ly, and accordyng to charytye. That is to saye
to the glory of God and the edyfying of oure
negh

neighbours and the whole congregation. But
the popes masse, be it hygh or lowe, ymages
and other lyke whych be expressely agaynst
the worde of God, and the pure sayth, we re-
ken not among indifferēt thynge: an in-
differēt thynge is that whych is neyther
good nor euell, for whether thou do it or do it
not thou shalt neyther be ryghtuous nor vn-
rituous therfore. If or thus doth Iherome
hym selfe diffine it, in a epystell to saynct Au-
sten, Now what man hauing hys ryght vn-
derstandyng can say the hygh masse, and the
vse of ymages in churches not to be euell: or
who can lyghtly graunte it to be good? The
lawe of God doth euidently condempne one
and other, al straunge worshypppyng and ce-
remonies, or gods seruice (that is to say) such
as are not institute of God, or such as are in-
uented by man without the worde of God.
But what is the hygh masse, els saue a rite
or ceremony set vp by man, beside the worde
of God? If or as for Chrystes supper what
it is, and after what fassyon Chrysst commaū-
ded it to be celebrated, we be not ignorant.

This is also to well knowe þat they whych
kepe the hygh masse, do condempne the supper
of the lord, and the maner thereof as barba-
rous, rude and heretycall, when as not woth-
standyng the holpe martyr saynct Cyprian
sayth

Libro. ii.
Epist. iij.

- sayth that in the supper we ought neyther to
 folowe or receyue any other thyng then wh-
 at þe Lord him selfe hath deliuered vnto vs
 4. Reg. ij. And agayn it is a false & cōtrary sayth
 he it is wicked and dyshonourth God, what
 so euer is instituted by the maner of man
 yf that Gods ordynances be broken therby
 5. Reg. 13. Besydes this Helyas the holpe prophet of
 God whych we beleue was couayned into he-
 uen in a fyre charyt dyd not he for by to cou-
 ple goddes & mannes ordynances to gether o-
 ther to myngle the one wyth the other. If þe
 Lord (sayth he) be God folow hym how long
 wyl pou halte on bothe sydes? In lyke ma-
 ner Sophonyas also I wyl distray sayth he
 those persones that swer by the Lord and by
 Malchom Merelye yf the onely sacryfice of
 Chyyst once offryd for þe synnes of the world
 maketh the beleuers perfect: what nedeth
 Iohan. vi in there high masses, dayly, to offer the body
 Marc. 16 and blode of Chyyst for the synnes of the qu-
 ycke and dead. If they whych depart in sayth
 passe from death vnto lyfe: If they whych dy-
 in vnbelleue escape not dāpnacyon to what i-
 tente I praye pou sacryfice they for the dead?
 Ioh. iij. If the Lord must be worshipped in spyryte
 and truth, why wylke these persones at the
 doctryne and facte of them whych byd me to
 worshyp hym in breade? Therefore may
 we

we cary with Elyas, how longe halt ye on
both sydes: If the sacrifice of chryst be ab-
solute or sufficient: thynke stedfastly that by
tha to hely sacrifice you be made perfect for
euermore. But if ther be sacrifice made day-
lye in the masse. Then beleue y you be clesed
thoro to dayly sacrifices. These thinges ca-
not stande nor agre together. Wherfore no
man nede to blynde hym selfe with these wo-
des, high masse, and lowe masse: In the high
masse are the self same abhominacions which
are in the lowe. In both of them, is the in-
stitution and ordinaunce of Christ peruer-
ted in both of them is he worshyped in the brea-
de, in both them are Idoles serued, in both
specially in the seruice of sayntes is helpe as-
ked at Creatures. In both of them is the
wycked cannon the greatest Poyson of the
masse.

There is nothing in it of old antiquitie
nothing of the apostolik simplicitie. Further
more we must also mark in specially, in this
matter, howe the scripture requirith of vs
no cloyed, but an open confession.

Now by ceremonies and the vse of cere-
monies we doo the selfe confesse what faith
we be of. Yet hat beyng requyredde
standeth bi at the **TURKS** and **Genti-**
les

seruyce of the pappstes. These thynges may
you be bolde to say of vs a fooze good men &
suche as be in trouble for the truthe, praynge
them to commente vs with the prayers vnto
god. Whoe of thys matter shall mayster Jho
Becksteyn declare you. For here myne other
betherne in the mynistracion of goddes word
dyspute of thys same thyng. Both Leo Jus
da Casper, Megander, Erasmus fabrycius
Conradus Belycanus, Theodoruz Bybly
ander, and the reste, which al wyshe you good
fare you well brother in the Lord. Loue me
& remembre me w your prayers vnto Chyyst
At Tygury. 18. februa. 1541.

[The Epistle of John Caluynie.

THe man to whom ye gaue commission
requyred vs to wytte oure aduise,
how ye myght kepe you fro staynyng
your selfe amonge so many spottes of super
sticions as in þe stede of the pur & true seruyce
of god haue gotten place in the church ther w
you. As for me I suppose it shalbe sufficient,
to declare you my mynd brefely. Also not hy
dyng from you what other men do thynke in
the meane season, consydering that ther is
some barpaunce in thys behalfe. The same
that other men wold ether deny or wynte at,
Honde I at no doubte to afferme, namely
thys

IOANNES CALVINVS
Theologus.



*Gallia me recipit doctore & Scotia Christum:
Pastorem sepelit culta Geneva suum.*

M. D. LXIV.

R

that I utterly do not subscribe vnto their o-
pinion / so that at the least by this my sym-
ple confession, ye may vnderstand, that it shalbe
farre fro all faynednes what so euer I wpll
say. But this one thyng wpll I hartely pray
you that in hearpng me speake & varyaunce
ye wpll not be soze offendyd as though ye my-
ght, haue nothyng of vs but that is wrappid
in controuersyes. For as ye shall heare, there
is ver yple variaunce betwene vs.

They ponder yng how dangerous a thinge
it is to snare many consciences in relygion, da-
re not condemne ought as vnlawfull, & may
by any meane be excused. Whozouer whā thei
consyd how many greuous wayes they be op-
pressed o euery side, in lyue in that captiuite of
Babylon, they must nedes fauour them in so
me thinges least that if they shulde be to im-
portune vpon them, it might utterly discom-
forte such as els haue a good zeale, and be in-
debted with a right feare of God. But I co-
trary wyse do hold that it can not be to strōg-
ly kept which the lord hath bounde by hys
worde and that the Godly ought not to flate-
ter them selues in euell thynges lest they be
careles is remayning therein. Nevertheless I
do not deny but th at both & some theys rea-
sons

sons are very good: they also graunt glad-
ly myne obiection. But it cometh to passe
(I can not tell how) that whyle they are to
seruent vpon their considerations me think
they are to imprisull. They also iudge me to
cruell whyle I remyt nothing. Verily ther
is nothing that I am moze loth to do, then
to swaure. (howe lytle so euer it be) from the
mynde of such men as the whole church hath
wozthly in high estimation, and whom I al-
so pꝛyuatelpe haue in true reuerence wꝛth all my
harte. Onely of their goodnes let them graū-
te me this, to receaue nothing agaynst the iud-
gement of my conscience. fꝛst without any
cōtrouersy, we all agre in this ꝑ a Chꝛysten
mā is bound not only to woꝛshyp god spiritu-
ally in his harte, but also to testifpe the same
outwardly. fꝛ as the lord hath consecra-
ted our soule together wꝛth the body vnto hi
self so shuld his gloꝛy apere in both, as. S.
Paule sayth: They do but fable therfoze ꝑ
affirme it to be sufficiēt if a man kepe ꝑ pꝛe-
sers of relygiō inwardly, at that God regar-
dith not outward thinges so that the minde
remayne whole. And yet notwithstanding
we do not requyre of euery one an open con-
fession of his fayth, But that a Godly manne
auertheles endeuour hym selfe, to profess
that

¶ woꝛshipp of the only God & Chꝛist is com-
mēded vnto vs in hys woꝛd. Agayn we haue
not appoynted this professyon wyth certeyn
lymities saue onely that every man (accordyng
to the measure of hys vnderstanding / facul-
ty / and as occasion is offryd him) do in anye
wyse apply hym selfe to sanctify the name of
God. Wherfoze in this matter we must han-
dle moze wyth exhortacions then wyth deter-
minable rulers. ffor as the faythfull neyther
may noꝛ ought to be constraynid to anye cer-
teyne rule, so do they fauoure the selues to mus-
ch, if but in part onely & that slenderly they
vse the woꝛshipp of God / and followe not styll
vppon it continually and wyth dysygente la-
bour as longe as they lyue. Let every manne
therfoze be dysygent and constant in, for seying
hym selfe and let hym not leaue of, tyll he ha-
ue specially perswaded hym selfe in this that
he omitt no occasion of glozifying God.

But one thyng we affyrme pꝛecisely that
they which receaue such vylages as are nota-
ble in manifest vngodlynes, do swaue from
that profession of fayth whiche all Chꝛysten
men owe vnto their lord. ffor seing that oꝛ
lord hath instituted ceremonies wherby we
may be exercysed toward oꝛ sincere woꝛshyping
of hi verely lyke as in practysing oꝛ same we

3. Reg. 12.

testifye oure selues to be the woꝛshyppers of
the lyving God euen som vsynge suche other
as haue the appearaunce eyther of ydolatre
oz supersticion, we both dyshonour the name
of God, and defyle our selues. For they synal
ly remayne vndefiled that nether bowe they
knee vnto Baall, neyther kysse hys handes
noz sweare with theyr tong by an other name
then by the name of the lyving God. In these
thynges we do not varye: But whan we com
to dyscerne vngodly vsages from such as be
good and accoꝛdyng to the relygion, there we
somwhat varye: Wherin yet I graunte them
this, that some vsages ther be whych eyther ca
me vp of a lytle supersticion, oz els are degene
rate into some supersticion from theyr good
ozygynall the obseruyng wherof were not to
be repꝛehended if it lacked supersticion. As for
ensample they that fyrst lyghted candels at
table of the lord, I warued somwhat from the
purenesse of the gospel, byngyng in a ceremo
ny whych yet beyng good, was at the comyng
of Chyyst abrogate with other persels yf the
Jewel dom: yet the same afflyctions of comly
nesse (as sonde as it is) whā it procedeth not
to vngodlynesse, there is no offence of God in
obseruyng it. Other thynges were well in
stitute, whiche thozowe abuse are swarued
from theyr trueth whych I permittethe god
lye

ly also to obserue/ so that the abuse be not fal-
len to manifest ydolatrie. Neuertheles as co-
cerning them both, it were betwixt to be desy-
red that they were eyther wholly abholysed,
or els playnly that they were reformed.

But because that lyeth not in a pꝛyuate mā's
hande let hym not refuse to folloꝝe the custo-
me receaued in hys church/ wch custom by
ryght he hyd rather were taken a waye, or els
reformed: let hym not refuse it, I saye yf he
be brought to it by necessitie: But as longe as
he maye withoute offence / lett hym refrayne
from it, that by hys Rare Vsynges herof, he
maye Declare, that he dothe not greatlye al-
lowe it.

Here nowe am I constrainet to dyssent
from certeyn learned men whome I els este-
me as fathers, because that amonge thys sort
they reken the hygh masse and certeyne other
such ceremonies: for they esteeme it a pꝛocade
of the supper of the lord though it be dyuers-
ly stayned and polluted. And yet do they not
denye / but that the opynions whiche are of it
be wycked and agaynst God suche as a godly
hert ought to abhorre. Neuerthles they iudge
that a pꝛyuate man is to be excused whiche
whyle he may not haue the supper of the lord
de purely ministred doth not refuse it, to rent

B iii and

ii. Reg. xi.

and tozen as it is. But I can not be brought
to esteeme it for the supper though the author
ures thereof do colour the name of it neuer so
much. For Hieroboam also wolde that the cal
f is whych he set up, shulde seame to be in-
strumēt of the Jewes religion: And þ same
verely was done contrary to the Loydes com
maundement so that it was no moze lawfull
to offer ther the, to do sacryfice vnto the ydols
les of the heythē considering therfore that I
esteeme the masse for a very abhominaciō wh-
pche after no other wyse is deckte wiche the
name of þ holy Supper, then as an angell of
sathan traifigurith hi selfe into an aungell of
lyght I cā not se vnder what pretence a godly
man being plummyate with Gods word
may haue it in reuerence as a pure ceremonie
of God. For ouer and besydes that it is ma-
nyfest, that Chyyst with the holy minystracyō
of hys supper is ther had in derysyon: A des-
uoute conscience wyll not presume to apply
vnto it the promyses that were geuen vnto þ
supper. Nether auaythe the excuse whych
some men bynge in that a godly man and su-
ch one as feareth God, commeth not saue on-
lye to be partaker of the prayere and Sacra-
mentes wch the faythfull but abhorryth fro
all the vngodly actes which there are excu-
sed, and in the secreete effectiō of hys harte
doth

v. Cor. xi. d

Booth hate the thynges that he openly can not
pmproue. ffor he onely a uoyde the p dolatrye
that refrayneth from the facryfyce of ydoles.
The masse verely is an ydoll set vp in the tē-
ple of God: when thou therfore art at it thou
standest before y symple, and geuest verye euell
ensample, for they chynke thou woosthyppest
whatsoeuer abhomy naciō is the Masse. *1. Cor. x. e*
wyl stonde no longer in this matter, Whan
Paul to the Corynthians dothe sufficientlye
declare that he is partaker of the cuppe of de-
uells, whych although he do it wpythout con-
science of superstycion/only by outwarde en-
sample. medleth wpyth p rōphane vsages: and
moreouer that he is gyltye of bloud, because
he confyrmeth the erroure of ygnorance by
hys ensample.

Wher as it is allegyd, y ther w you the
church is, whose comunyon is not beterye
to be excluded, that argument also is easelye
dysolued. ffor the church is taken sondrye
wayes. Therfore accordeyng to the dyuers
estymacyōs therof, we muste prudentlye dy-
scerne, after what sort the church of poures
is to be reputed. As for me verelye I beleue
that the catholyke church is scattered abrode
in all suche places as are kepte vnder, thow
the tyrannye of the Pope.

Roma. 11. ſeing that the Apoſtle doth teſtify, that God
can not repent hym of hys calling, as he ga-
thereth of the Jewes that they ſhall neuer de-
parte wholly from the grace of God: whyche
are ones receyued into ſynbolable covenan-
te. Euen ſo may we reaſon now, that among
al nations to whom ſoever the lord hath ap-
pointed the eternall covenant of the Goſ-
pell, the power thereof remaineth ſtill: Yea
they haue Baptiſme alſo a ſeale of the coue-
nants, which can not be without effect. For
how greatly ſoever the multitude ſelfe haue
ſwarued vnto ydolatry, yet thoſe wch the vn-
thankfulnes and unfaithfulnes of man can
not the wyll of the lord be hindred, but it mu-
ſte furth: wherefore we conclude that the lord
hath alway had and yet hath his electe: who-
ſe ſaluacion is ſealed with ſuch a ſeale of bap-
tiſme, as is neyther vayne nor without anye
vndoubted ſtrength. And becauſe Baptiſme
is a ſacrament of the church the lord wolde
that the calling vppon his name and ſome ap-
pearauce of the miniſtracion ſhulde ſtill re-
mayne there. But as concerning the very pro-
per bewty of the church ſuche as is expreſſed
vnto vs in the ſcripture: that do not I knowe
to be the congregacion of the papiſ-
try. The church is it whom Chryſt commaū-
ded to obey and harken vnto: but why? Eue
becau

because it is the pillar and stay of the
truth. As for those they are the nestes of
errors and heresies, which by all means
go about to overthrow the word of God &
set up idolatry in the steade of Goddes true
worshipp: yea all kinde of abhominacyon in
the place of true Godlynes. Finally I iudge
her to be such a shype of the church, as was a
monge the Israelites, after that Hierobohā Reg. 12. c.
had set up a temple and the calves/contrarpe
to the wordes of the lord. For wickedly all
things were peruerced among them: yet for
his honour of circumcision the lord vouchsafed
to graunt the people the name of a church: and
therfore by Ezechiel he called them his church: Amos. 4. 3
Ozen that cam of them. But wolde not the p
phetes therfore haue graunted that any mā
myght haue worshipped in Bethel, vnder his
pretence because his church was there?

Thus ye see now how farre we agre, & how
great diuersite is betwen vs. This do certei
& goodly men requyre of a Christe mā as wel
as I: fyrst that he serue God wyth his inward
depurences of his harte, & the with outward
exercises of godlynes to testify the worshipp
of the spryte: this profession do we thynke to
consist in two partes: in his confession of his roge
& in holy obseruaunce. In declarig your sayth

B u we

we can prescribe you no measure, but that according to your vocation, ye seeke all occasions that the name of God may be sanctified by you. But specially ye must labour to haue your household well taught in religion: for the lord in making you ruler ouer your children and seruantes hath not onely put you in trust wth them that ye shulde gouern them in their duties of cyuilltie, but also to bring them vp in godlynes.

Touчыng the second part we thinke thus, & all such ceremonies as do conteyne ether manifest ydolatrie or open vngodlynes, are contrary to the Profession of that Religion, w^{ch} a godly man is bound vnto: wherefore the worshipping of ymages & selling of masses (& a man shulde by them wth mony) and such other lyke thinges, we playnly disallow. And in this are not godly & lerned m^e against me, that it is also a Chyستن mans duty to eschew those ceremonies which sprang of error and couetousnes and sanctes holydayes where ther is nothing that resembleth or is lyke the holy antiquitie of the church: but many things are ther prophane and impure. For the word of God is ther shamefull and miserable peruerbed: And prayers there be which are eyther fonde and vnauerp, or elles full of blasphemies. And & same kynd do we

comprehend pardons, brotherheades or fraternities, holy water and such lyke/whose begynnyng hath not bene allowable/and the abuse (yea the very vse of them) dooth playnely robbe God of hys honour. Now haue we to speake of such as do perceyue nye to the keepyng of the communion of Chrysten felloweshyppe/ concerning the whiche my conscience wyll not suffer me to be of lyke oppynion with þe right vertuous and excellent men. For they iudge that men ought not to forsake the communion of a congregation, wherein the conuenaunte of the Lord remaineth, and where hys name is called vppon. Theyr counsaile is, therfore, that menne (specially on the sondayes) do participate with them in prayers, because that the commonly the people assemble for this intent to call vppon God; And the prayers whiche are made, be the moze pure / because they are of the olde churche: Theyr counsell men also to be presente at the Masse, as at the Lordes Supper, whiche howe wonderfulye foruer it be defyled/defoymed, rent asunder on euery syde, corrupte and polluted wyth wycked opinions/ yet by meanes of the certeynte of Gods promise/ yet remaineth the Supper for the faythfull. Nevertheless in the meane season they Caloupe two thynges, that as often as a CHURCHMAN Manne goeth to the Masse, while he hym selfe maye not

reforme the abhominacyons that ther appe-
are, he requyrez of God by hys prayers a re-
formacio therof: And that the to hys power
as occasyon requyret he dothe his dyligēce
that he seme not to concete vnto ydolatre
nor to such rites, or blages as do robbe God
of his honoure, but that he may be perceaued
to seke God, and hys pure woozshyppe and
vttely to refuse all such thynges as are con-
trary to hys gospel. A certayn godly and
lerned man addeth moze ouer, howe that he
wyll het that the same persone who soeuer he
be shuld comunicat at þe table wherby he may
the better testify that he seeketh the Supper
of the Lorde. But I wolde wyshe verelye
with all my hart that the seruante of Chryst
shulde reuerentlye take what so euer he seyeth
ther apperteynyng to hys Lorde so that he
de fynde hym selfe wpyth any vncleuesse. Not
wpythstondyng because I see no way wherby
the fylthyngnesse of sathan myghte be seperated
from the holy ceremonies of oure Lord and
saupoure Iesu Chryst. I can in no wyse su-
ffer the outward exercyses of religion to be
had in such pryce þe temple whych is dedy-
cate vnto god, shuld be stained wpyth ydolatre
Wherfore yf ye cāther vnto þe thynges apper-
teynyng vnto Chryst, so that ye Joyne yowre
selfe to no wyched and vngodly ceremonie I

I wyl gladly graunt it you. Els I can in no
wyse be brought to geue you leaue for to do þ
whych in my iudgement is clerely agaynst
the professyon of a Chysten man. How thin
wyl ye saye must I not then other chaunge
my dwelling, or else dyspayre. That do not
I so pelysely requyre. Neuertheles my de
syre is that ye dayly call your selfe vnto an ac
compres & cast wyth your self earnestly how
fare from rendyng vnto god the woꝛshyppe
that ye owe hym. And thys may ye becom
the mysery of your captiuite vnto hym whys
che only can amend it & in treat hym by your
con tynuall prayres, þ he wyl restore lyberte
vnto hys people & renew his holy cyty, wher
in pure and sicere sacrifices of prayse or th
akes geuyng may be offryde vp vnto hym.

ffor it is no smal scourge of þ lord, that ye are
constrained to serue straunge gods. Therfore
must ye nether mynyshe it wyth vayne conso
lacions, ner fauoure your selfe in so great in
fyrmyte wherfor se that ye haue allwayse in
mynde what miserable case ye stōd in. That
ye may with the moze earnest desyre go about
to be rydde of it. Such an humble mynde wyl
not the lord forsake but ether make som way
of fynall deliuerance or else secour you thro
row his mercy. Fare well. The lord
blesse you and your howsold. Amen.

Laus Deo.

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